THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Consider the work of God: for who can make that straight, which he hath made crooked?" (ECCLES. 7: 13).

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LIFE AFTER DEATH.

A SERMON BY ELDER ANTHONY W. IVINS, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

"VERILY, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

"For as the Father hath life in himself; so hath he given to the Son to have life in himself: and hath given him authority to execute judgment also, because he is the Son of man.

"Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth: they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation" (John 5: 25-29).

Had I, or any other speaker, declared from this pulpit, four years ago, that the question pending between the Austro-Hungarian Empire and the Kingdom of Serbia, resulting from the assassination of the crown prince of the former country, and his wife, while they were visiting in the Balkan States, would plunge the world into the most stupendous war of history, a war which would affect, either directly or indirectly, every human being in the civilized world; that millions of soldiers would be trained for war, and battles terrible beyond the dreams of men fought; that nations would devote themselves to war until it would be easier to fight on than return to a condition of peace; that our country would be involved in it, and would equip and send to Europe vast armies of men, and expend treasure almost beyond the comprehension of the human mind; that the bed of the ocean would be carpeted with sunken ships, and death hurled upon defenseless children from the air; that before the end came whole nations would be blotted out, ancient autocracies go crashing down, and

the guarantees of international law be utterly ignored, he would have been regarded as either a harmless dreamer or a dangerous lunatic; yet we who have lived through the past four eventful years have witnessed the development of these conditions.

Millions of men have been slain; other millions have been wounded and maimed for life. In some instances families with a long and honorable history behind them have lost their last representative on the field of battle, and to all human appearances the worst is yet to come.

This tremendous sacrifice of human life, the thousands whose remains lie upon the ocean bed, and the countless numbers whose burial places will never be known to their parents, brothers, sisters, and kinsmen who sent them forth to battle, have awakened in the minds of thinking people a widespread desire to know something of the condition of man after death. What happens after death? What of ourselves after death? Shall we ever meet these dear ones again? If there is a future life, what of our personality? Does that persist, or are we to be so changed that we shall have no greater knowledge or recollection of conditions as they exist in this mortal life than we now have of the past?

These are some of the pertinent questions which are being asked, questions in which we are all vitally interested, for whether in peace or war, we are constantly being separated from those we love, by this condition which we call death.

Many books have been written and published since the war began, in which the endeavor is made to answer this all-important question, "What happens after death?" I have read a number of these books, in which the opinions of some of the world's greatest scholars and thinkers are expressed; and as I read, the one striking thought which came to me was the great diversity of opinion which exists among these learned men. No two agree. There is a certain uniformity of opinion among Christian ministers. It is true, they all accept the doctrine of future life, but are hopelessly divided regarding the personality of the individual, and his relationship, in the life to come, with that which is in any way connected with this life. The doctrine of the resurrection, if admitted at all, is held to be a kind of new spiritual birth, while the reunion of the spirit and body of man, to become a living material soul, is not admitted by a single writer.

Among those who are most pronounced in their unbelief, Max Nordau, the great French scholar and author, is perhaps the most outspoken. Death, he declares, means the final extinction of consciousness, and the eternal dissolution of what was a personality. The immortality of the personality, he says, is neither conceivable nor desirable. Nothingness is more consoling.

Sir Hiram Maxim asserts that there is not one little particle of evidence to prove that we live after death, as preachers would

have us believe. He argues that the only future life we may expect is as we live in our children, and that he who has failed to leave posterity is forever dead.

John Blundelle-Burton would like to believe, but is in doubt, because, he says, no one comes back to tell; while Madam Besant assures us in the most positive terms that there is a life after death, but destroys our hope by telling us that we may be re-incarnated in the form of a plant, an animal, or some other human being, until we finally reach a condition where we pass into Nirvana, whatever that may be.

Undoubtedly the fondest hope of every person who has been separated by death from those he loves, is that at some future time, when he, too, is called, as he knows he must be, he will meet them and renew the associations which bound him to them in this life. If there are men like Max Nordau, who really feel that a future existence is neither conceivable nor desirable, it is their privilege, I presume, to remain in their faithless condition. I shall enter into no argument with them at this time. They deny the divine authenticity of the Scriptures, and consequently no basis for discussion, from the point of view of a Christian, exists. But to John Blundelle-Burton, who would like to believe but is in doubt because no one comes back to tell, or Madam Besant, who asserts her belief in a future life, but would have us accept her theory of re-incarnation, and, most of all, to those devout Christians who earnestly believe in, and hope for reunion with those they love after death, there is evidence sufficient to satisfy the most exacting mind, evidence which, when we come to understand it, leaves us without doubt; and the testimony of the Christian is founded upon far more convincing proof than is the opinion of the unbeliever. The latter does not believe because he has not seen, but neither he nor any witness he can produce can disprove the testimony of the Christian who has seen. He can only assert his unbelief, which proves nothing, though thousands do it.

The testimony of one reputable witness, however, who avers that he knows because he has seen, is of great worth; and where many testify to the same thing, the fact becomes established, whether the multitude accept it or not.

The holy Scripture is not the product of a single mind. The contents of the Bible were not written by one hand, but by many. It does not deal with a single dispensation or period of time, but covers the world's history, and the hand-dealings of the Father with the inhabitants of the earth, from the creation to the present, for men not only wrote their own observations and experiences, but, by the spirit of revelation, and gift of prophecy, foretold the future with such accuracy that only one who is determined not to believe can be left in doubt. To some of the truths bequeathed to us by the Scripture, and attested by men of God, I wish briefly to refer.

One thing about the Scriptures, which struck me with great force, when I began to study and understand them, is the fact that the word of the Lord never comes to us as an opinion. No attempt is made to support it by argument. It comes as a definite, abstract statement of fact. "In the beginning God created the heavens and the earth." "So God created man in his own image, in the image of God created he him, male and female created he them." So it is from the first words in the Bible to the last; the works of the Father are declared as facts, not theories.

The words of the Redeemer, which I read before beginning my remarks, declare definitely that the hour is coming when all that are in the graves shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of condemnation. In corroboration of this doctrine permit me to read from the words of Mormon, as he contemplated the slain of his people: "O, ye fair sons and daughters, ye fathers and mothers, ye husbands and wives, ye fair ones, how is it that ye could have fallen? But behold ye are gone and my sorrows can not bring your return, and the day soon cometh that your mortal must put on immortality, and these bodies which are now mouldering in corruption must soon become incorruptible bodies, and then ye must stand before the judgment seat of Christ to be judged according to your works. And if it so be that ye are righteous then ye are blessed with your fathers who have gone before you" (Mormon 6: 19-21).

This doctrine of the universal resurrection of the dead is taught by Isaiah, Jeremiah, Daniel, and others of the prophets. That the dead will live again, must be admitted by every believer in the Bible.

Just as definite as the doctrine of the resurrection, is the fact that all who participate in it must appear before the bar of God to be judged according to the deeds done in the body.

Paul, writing to the Corinthian saints, said: "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (I. Cor. 15: 19-22).

In that remarkable revelation, given by Christ to the Apostle John, on the Isle of Patmos, which He sent and signified by His angel, we read, "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works" (Rev. 20: 12, 13).

The Scripture which I have quoted makes clear two vital points of doctrine connected with this subject, that as in Adam all die, so in Christ all are made alive through the resurrection, and that the personality of the individual persists after death. Otherwise, how could he be responsible for the deeds done in the body?

The two outstanding attributes of God are justice and mercy. How can I in justice be held responsible for the transgressions of another or rewarded for his righteousness? No; I must answer for myself, just as you must answer for yourself; so my personality must persist. I must be the same man, my future life inseparably connected with this life.

We are told that upon a certain occasion Jesus took Peter, and James, and John, and went into a mountain to pray, and, behold, there talked with Him two men, which were Moses and Elias (Matt. 17: 1-4). These men were seen of the apostles who bore record of their presence, which was so real that Peter suggested that three tabernacles be constructed, one for Jesus, and one each for Moses and Elias. Moses lived 1500 years before Christ, and Elias, if we are to identify him with the Elijah of the Bible, 1000 years before—one instance from the many where some one came back to tell.

The revelation given to John, on the Isle of Patmos, from which I have quoted, was delivered by a heavenly messenger, and when John would have bowed down to worship him he was forbidden, the messenger declaring that he was one of his fellow-servants, one of the prophets who kept the commandments of the book (Revelation 22: 8-9).

Of greater importance to us, because we are more directly affected by it, is the appearance of men, who long since lived and died, in the present dispensation. Let Joseph Smith tell the story in his own simple language. It should be remembered that at the time the first of these manifestations was given, Joseph Smith was a simple country boy, not yet fifteen years old, and incapable, even if he had so desired, to conceive of or execute a great fraud or deception. He simply desired to do his duty to God, and the great confusion among sectarian churches left him in doubt as to which denomination he should identify himself with. He went to the Lord for wisdom, with the following results:

"In accordance with this, my determination to ask God, I retired to the woods to make the attempt. * * * Having looked around me, and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when I was seized upon by some power which overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time that I was doomed to sudden destruction. But by exerting all my powers to call upon God to

deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended until it gradually fell upon me:

"It no sooner appeared than I found myself delivered from the enemy which had me bound. When the light rested upon me I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other: This is my beloved Son, hear Him!"

Three years later, and after he had retired for the night, Joseph Smith had another manifestation, concerning which he says:

"While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was brighter than at the noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen, nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant. His hands were naked, and his arms also a little above the wrists, so also were his feet naked, as were his legs a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open, so that I could see into his bosom.

"Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceeding light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds and tongues, or that it should be both good and evil spoken of among all people."

Six years after the above incident the following is related by Joseph Smith:

"Two days after the arrival of Mr. Cowdery (being the 7th of April) I commenced to translate the Book of Mormon, and he began to write for me. We still continued the work of translation, when, in the ensuing month of May (1829), we, on a certain day, went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a

cloud of light, and, having laid his hands upon us, he ordained us, saying, "Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never again be taken from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." The messenger who visited us on this occasion and conferred this priesthood upon us, said that his name was John, the same that is called John the Baptist, in the New Testament."

Many other instances might be cited where men who lived long ago have returned to the earth and communicated the will of the Lord to His servants here. If this be true, and it is, why should we be in doubt regarding the immortality of man, or his resurrection as a material being, with a body of flesh and bone, as he now has, but a body cleansed and purified, no longer subject to pain, suffering, and final death, with which mortality is burdened.

If we had no other evidence, the life of the Redeemer is sufficient to settle this question for ever. Jesus was the Son of God, the Redeemer of the world. He came for the very purpose of making clear to us this mystery of human life. Born as we are born, He lived, labored, and loved, much as we do, except that the power of God, love, charity, patience, self-sacrifice, those God-like characteristics which were His birthright, were manifest in His life as they never have been, and never will be, in any other human being. Finally, when His work was finished, He died, very much as we would have died under similar circumstances. Up to this point the great mission which He came to perform was but little understood, but when on that Easter Sunday morning He arose from the tomb, with a glorified body, the sting of death was made sweet, the victory of the grave was turned to defeat, for He made the resurrection of the whole human family not only possible, but a fact, whether they accepted Him or not.

His disciples doubted, and when He appeared to them they were terrified, supposing that they saw a spirit, for, like some of us, they could not understand that one who had lived and died, could live again, and Jesus said to them: "Behold my hands and my feet, that it is I myself: handle me and see, for a spirit hath not flesh and bones, as ye see me have" (Luke 24: 39). It was the same Christ, with the same body, but glorified, who stood before them. Why should we be in doubt regarding the future status of the souls of men? I bear witness to you that just as Christ was raised from the dead, with a material body which His disciples saw and felt, just as He will appear to the Jews with the prints of the nails in His hands and feet, and the spear-wound in His side, so it is the design of God that every one of us shall be raised from the dead with material, but not mortal bodies.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 1, 1918.

EDITORIAL.

BREAD FROM UTAH.

NEWSPAPERS on both sides of the Atlantic have, recently, contained an item of great interest to our readers. We refer to the report that the Church authorities recently turned over to the United States Government more than 200,000 bushels of wheat, to be used where most needed at the present time.

Mr. Herbert Hoover, the national food controller of the United States, promptly acknowledged his appreciation of this new proof of the interest of the Church authorities in the welfare of their fellowmen, and of their loyalty. He sent this telegram to the First Presidency:

"Washington, D.C., June 23rd, 1918.

"Joseph F. Smith, Anthon H. Lund, C. W. Penrose, First Presidency, Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.

"Dear Sirs:—From various sources, my attention has been called to the fact that the Church of Jesus Christ of Latter-day Saints have freely and voluntarily contributed wheat and flour to the government for war use.

"It is my understanding that your Church Relief Societies have been the medium through which this service has been performed. We who are charged with the very difficult task of administering the food program, gather new courage from this generous and patriotic act. It assures us that our reliance on the voluntary sacrifices of our citizens to meet, out of their bounty, the pressing and critical needs of our Allies, has not been misplaced.

"With renewed appreciation of the interest and sacrifice which this action by your Church typifies, I am,

"Yours faithfully,

HERBERT HOOVER."

The movement in Utah for storing grain dates from the early days of Utah. The Church leaders were prompted, almost as soon as the Saints were able to raise grain, to store some of it for future necessities.

In 1856, Elder George A. Smith said in a sermon, in substance that the time would come when great multitudes would seek sustenance and protection in the valleys of the mountains. "Then it becomes the saints," he said, "to store up food for themselves and for the hosts who will come here for sustenance and protection."

See how this prophecy has come true. The United States government has actually turned to the valleys of the mountains—as well as to other sections of the country—with a request for both sustenance and protection, during this world-crisis, and the saints have been in a position to render both, to a considerable extent, although only seventy years ago they came to those valleys, martyrs and exiles for the cause of liberty.

In 1857, President Heber C. Kimball, speaking of the duty of the saints to store up grain, said, in part, "I will prove to you that I will put my faith with my works and lay up stores for my family and for my friends that are in the United States, and I will be to them as Joseph was to the people in the land of Egypt. Every man and woman will be a savior, if they will do as I say. You may write this down and send it to the States; for it will be published."

A short time afterwards, Elder Orson Hyde said, "Remember the counsel that is given, 'Store up all your grain and take care of it. Prize it above everything else, except the bread of life.'"

President Heber C. Kimball, on the 6th of April, 1857, said, in part: "Am I looking for famine? Yes, the most terrible and severe that has ever come upon the nations of the earth. These things are right before us, and some of this people are not thinking anything about them. * * * * I consider that carefully storing our surplus grain against a time of need is of the greatest importance to this people, in connection with building the Temple. * * * As I have said, I know that we will see those things of which I have spoken—such famines as this world never beheld. Yes, we have got to see those scenes; but if we will keep our vows and covenants, the Lord will hold them off until we can prepare ourselves."

Note again the literal fulfilment of this prophecy. The world-wide scarcity of food did not come, but was held off, until the American people, and the Latter-day Saints as a part of that great nation, were prepared to step in, as Joseph in Egypt.

These and many other predictions concerning a time of famine were given from time to time in the Sabbath discourses of the Church in the early days, and are on record in the *Journal of Discourses*.

The advice to the Saints to lay up a store of grain was carried out especially by the Relief Societies of the Church. Dr. Emmeline B. Wells, who now is the President of that organization, was by President Brigham Young entrusted with the mission to begin the movement in the year 1876. The first wheat gathered was gleaned; later grain was donated, or purchased. Presiding Bishop Charles W. Nibley, at the time the government asked for the grain stored up, stated that it would be difficult to give a correct estimate of how much there was of it, as the grain had in the past been kept fairly well on the move, being used in some districts for spring

planting in order that a greater yield might be obtained, and again sold, in some instances in order that the new fall wheat might be purchased. In the latter case the Bishop states the orders were in many cases already with the millers awaiting the turning of the grist. However, according to the last report given out by the Relief Society there was on hand at the time of the last April conference 205,518 bushels, a great part of this, about 5,305.307 pounds, in the presiding bishop's storehouse, and about 20,000 bushels stored at Richfield.

Bishop Nibley also gave out the information that the money obtained for the wheat—since the government of the United States does not accept anything from any source without compensation—would be put in the banks by the various organizations and re-invested after the coming harvest, so that the terms of the trust given the women of the Church should be fully complied with, the wheat fund being a trust fund, established by President Brigham Young against days of famine and for the relief of the poor. The government, it was also stated, had given its guarantee that the wheat should be replaced with the coming harvest.

We notice that Mr. Hoover, in a recent address in London, gave his audience the welcome assurance that there need be no anxiety now for the immediate future, on account of food scarcity, because the United States was prepared, thanks to the policy of retrenchment adopted by the American people, to furnish all that was actually needed by the Allies.

It is very pleasing to contemplate the fact that a portion of the grain consumed in Europe at this time comes from the valleys of the mountains, where explorers, only a few decades ago, said no grain could be raised, and that the transformation of that country into a food-producing Garden of Eden is the result of the industry and economy of the very "Mormons" concerning whom the people here are so densely ignorant, that they treat them with but scant courtesy.

In some cases, this ignorance, it may be stated, is due to free choice; people do not want to know the truth about them, but prefer to view them in a false light, in order that they may have some excuse, poor though it be, for not accepting the gospel. There is no help for those who belong to that class. But there are many who are ignorant because they are misled by others. To such the stand taken by the Church during this world-crisis should be an eye-opener. To those who wonderingly ask, "Can there any good thing come out of Nazareth?" it is the beckoning call, "Come and see."

The Latter-day Saints, we may add, are a peaceful people, the bearers of a message of peace and good will to all the world. They are a temple-building people, and, therefore, have no other mission than one of conciliation, and harmony—the turning of the hearts of children to parents, and parents to children, and the union of

the whole human family into one great brotherhood. The Latter-day Saints will bring peace into the world, through the preaching of the gospel of peace. At present, however, the world is divided and torn. Abnormal conditions prevail. Latter-day Saints, as citizens or subjects in the various countries in which their lot has been cast, are called upon to perform the duties of citizens, and they are doing their part cheerfully, distasteful though some of the military tasks are to them, but they are all the time praying for the day when the sun of peace will again envelop this earth in his effulgent rays.

J. M. S.

LIFE AFTER DEATH.

(*Concluded from page 487*).

The sea will give up the dead which are in it, the battle fields of France will give up the dead who are interred in them. Every mother who has lost a son, every kinsman who has lost a relative, will receive them back again through faith in the Lord Jesus Christ, and the associations, the covenants, the bonds of love which bound us together in this life will be renewed and continued with us through the endless ages of eternity.

I love the gospel because of this hope which has come to me. I live in anticipation of reunion after death with those I love. I want no heaven away from my own, but to be with my Father and mother, my children and kindred, with you, my brethren and sisters, with whom I have labored and borne the burdens of this mortal life, and I know that my desire will be realized if I am true to the covenants which I have made with the Lord and my fellow men.

I wanted to bear this testimony, hoping that it may bring comfort to all who are separated from those they love, by death. It is only for a little season. The graves will be opened, and the dead will come forth to answer for the deeds done in the body. God help us to live righteous lives, that we may be worthy of eternal life, through faith in Christ. Amen.

DEITY AS EXALTED HUMANITY.

By Dr. James E. Talmage, of the Council of the Twelve of the Church of Jesus Christ of Latter-day Saints.

We read of our Lord's presence at a winter festival in Jerusalem, the Feast of Dedication. As He stood in Solomon's Porch He was assailed with questions from some of the more prominent Jews; and His answers so stirred up their priestly wrath that they essayed to stone Him to death. (Read John 10: 22-42). The chief

cause of their anger lay in Christ's affirmation of His actual relationship to the Father as the veritable Son of God. To the assault of the infuriated and sin-blinded Jews Jesus responded with these words: "Many good works have I showed you from my Father; for which of those works do ye stone me?" And the answering howl of the mob was: "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

Blasphemy was the blackest crime in the Mosaic category; and the prescribed penalty was death by stoning. The essence of this capital offense lay in falsely claiming for one's self or attributing to man the authority belonging to God, or in ascribing to Deity unworthy attributes. Jesus had proclaimed to the angry Jews His inherent power to grant eternal life unto all who would believe on Him and do the things He taught. Hence the frightful charge of blasphemy hurled at the Son of God, who spake only as the Father gave commandment.

Our Lord reminded them that even human judges of their own, being empowered by Divine authority and therefore acting in the administration of justice as representatives of Deity, were called gods (see Psalm 82: 1, 6); and then, with sublime pertinence asked "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"

The actuality of the relationship between Jesus the Son, and God the Father, as set forth in the Scriptures cited, is in accord with Scripture in its entirety; and that humankind are veritably children of that same Father, Jesus Christ being the Firstborn of the spirits, and therefore our Elder Brother, is attested by the same high and unquestionable authority.

The Jews denied and blasphemously decried the Godship of Christ, because He was to them a man, the reputed son of a carpenter, and His mother, brothers, and sisters were known to them as familiar townsfolk. Christ emphatically affirmed that He was following His Father's footsteps, as witness His words on another occasion, when the Jews tried to kill Him because He had said "that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily I say unto you, The Son can do nothing of himself, but what he seeth the father do: for what things soever he doeth, these also doeth the Son likewise." (Read John 5:17-23). In the verse following, Jesus declared that unto Him the Father showed all things that He, the Father, did. In connection with the same occurrence He declared "My Father worketh hitherto and I work."

It is plain that Jesus Christ recognized the literal relationship of Sonship which He bore to the Father; and moreover, that He was pursuing a course leading to His own exaltation, a state then future, which course was essentially that which His Father had trodden aforetime. To the Father's supremacy He repeatedly

testified, and expressly stated, "My Father is greater than I" (John 14: 28).

Jesus Christ lived and died a mortal being, though distinguished in certain essential attributes from all other mortals because of His status as the Only Begotten of God, His Father, in the flesh. Yet Jesus Christ has attained the supreme exaltation of Godship, and has won His place at the right hand of the Eternal Father. Ponder the significance of His words: "For as the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5: 26). The teachings of the Church of Jesus Christ of Latter-day Saints on this affirmation by the Lord Jesus were set forth by Joseph Smith the Prophet in this wise:

"As the Father hath power in Himself, so hath the Son power in Himself, to lay down His life and take it again, so He has a body of his own. The Son doeth what He hath seen the Father do: then the Father hath some day laid down His life and taken it again: so He hath a body of His own."

And further: "God Himself was once as we are now, and is an exalted Man, and sits enthroned in yonder heavens. That is the great secret. If the veil was rent to-day, and the Great God who holds this world in its orbit, and who upholds all worlds and all things by His power, was to make Himself visible.—I say, if you were to see Him to-day, you would see Him like a man in form—like yourself in all the person, image, and very form as a man: for Adam was created in the very fashion, image, and likeness of God, and received instruction from, and walked, talked, and conversed with Him, as one man talks and communes with another."

We read further: "The Father has a body of flesh and bones as tangible as man's; the Son also" (Doctrine and Covenants 130: 22).

Our belief as to the relationship of humanity to Deity is thus expressed:

"As man is, God once was;
As God is, man may be."

REJOICING IN THE GOSPEL.

It has been my desire for some time to add my testimony to the many, which have, at various times, appeared in the *Star*.

I rejoice in the gospel of Jesus Christ, and I am happy to be a member of the church of Jesus Christ of Latter-day Saints. I am thankful to my heavenly Father that my parents have been brought to see the light, and for the testimony which I have of the gospel.

What, then, is the gospel of Jesus Christ?

It is the grand, beautiful and divine plan, through which man may have the privilege of regaining admission into the kingdom of heaven, whence he came, and of enjoying again the glorious presence of his Maker.

Through yielding to temptation, and committing sin, we become spiritually dead, but through obedience to the principles of the gospel, namely, by exercising our faith, repenting of our sins and going down into the waters of baptism, as commanded, we receive forgiveness of our sins, and are resurrected to a new life, and also become members of the Church with the blessings of the Holy Ghost, to abide with us, to guide us into all truth, that we may gain an exaltation in the kingdom of God, if we prove faithful and endure to the end.

Many think that "Mormonism," as it is called, is something new. They will say, "Well, do you not think that we have plenty of churches as it is, without another new one?" I know, however, that we have the true gospel that was known on the earth long before any of the other churches were established. In the Scriptures given in these latter days, we read that Adam received, and obeyed the gospel; also Enoch, and all the inhabitants of his city of Zion, who were so perfected through obedience to its laws, that they were taken from the earth. We understand that Noah, Abraham, and Moses were given the gospel. But we learn that at the time of Moses, it was taken from Israel because of the disobedience of the people, and the Mosaic law was given to them instead.

In the meridian of time, Jesus came to the earth, teaching again His gospel of love—the higher law of doing unto others as we would have them do unto us. But, as foretold by the prophets of God, the people did not continue in the gospel, but transgressed the laws, changed the ordinances, and broke the everlasting covenant. Thus the world was again in darkness, without the light of the true gospel, and as a result we have several differing churches, all claiming to be true and divine. Confusion, contention, and mystery are reigning throughout the world.

We have the word of the Lord Himself to the Prophet Joseph Smith with regard to them: "They draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but denying the power thereof."

I rejoice in the knowledge that the angel concerning whom John the Revelator prophesied, has appeared in "the midst of heaven," and that the gospel has been restored, with all its saving power and authority, never more to be taken from earth. It is the little stone, cut out of the mountain without hands, and it is rolling forth to break in pieces the false creeds and practices of men.

I know that Joseph Smith was a prophet of the Lord, and that he was an instrument in the hand of God to re-establish the Church on the earth. We may test him by the words of the Master, "By their fruits ye shall know them." We look to the work he did, and see that it has borne good fruit.

I am glad that I have been called to be a lady missionary; it is

one of the greatest blessings which has come, so far, into my life. The knowledge and experience which come to one who is actively engaged in the Lord's vineyard cannot be overestimated. I think that all young ladies in the Church, whose circumstances will permit them, should avail themselves of this glorious opportunity to benefit themselves had others and enroll as lady missionaries. It is a step which none who do their duty will ever regret. May we all see the necessity of being actively engaged in a good cause and of remaining true to the faith.

To investigators I desire to say, study and find the truth for yourselves and obey the gospel, for it is the power of God unto salvation, and the only source of peace, love, comfort, and joy.

Sunderland. THEODORA BITTON.

CHRONOLOGY OF THE WAR.

July 2.—American and French troops occupy the village of Vaux and adjacent heights, on the Marne. The Italians are continuing their advance.

July 4.—The British make a successful attack between Villers-Bretonneux and the Somme, capturing the village of Hamel. The French also advance between the Oise and the Aisne.

July 8.—The Austrians driven back over the Piave. Italians ready to take the offensive.

July 10.—The British positions in the Villers-Bretonneux positions (Amiens region) shelled. Hostile attacks repulsed.

July 12.—The Italians occupy the city of Berat in Albania. All artillery and stores lost by the Italians in the last Austrian drive recaptured.

July 13.—The Entente allies are said to have landed forces on the Murman coast in order to protect the railroad and port against the Germans. The ex-Czar of Russia and family said to have escaped his would-be assassins.

July 15.—The long-heralded German offensive in the west began at an early hour to-day on a fifty-five mile front, east and west of Rheims. The Germans advance about three miles south of Chateau Thierry. East of Rheims the advance is inconsiderable. The Bolsheviks demand the withdrawal of the British troops from the Murman coast.

July 16.—The German offensive is said to be held. The Americans are back in their old positions south of the Marne.

July 17.—The German losses estimated at a hundred thousand. The Americans capture La Chapelle Monthodon, and hold their ground east of Rheims.

July 18.—The French begin a counter-attack on a twenty-five mile front, between Soissons and Chateau Thierry.

July 19.—The French and Americans capture 16,000 prisoners and 48 guns. The German situation between Soissons and Rheims thought to be in danger.

July 22.—French and American troops cross the Marne, the Germans retreating. The Allied captures now said to be over 20,000 men and 400 guns. The Americans report the capture of over 6,000 prisoners and 100 guns.

July 24.—The French now claim 25,000 prisoners. The steamship *Justicia*, 32,000 tons, sunk by German submarines, off the Irish coast, on the 19th of this month. No passengers were on board.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held at 106 Ann Street, Belfast, Ireland, Irish conference, on the 17th of July, 1918, when one applicant for membership in the Church was baptized. Elder Malcolm Hunter officiated, and Elder Arthur D. Evans confirmed the convert the same day.

A baptismal service was held at Hamilton, Scotland, Sunday, July 21st, 1918, when ten souls were added to the fold. President Leslie T. Harper and Elder William D. McAlister officiated. The members were later confirmed at the home of Brother Robert Orr Graham, Stonehouse, Scotland.

A Pleasant Outing.—President Leslie T. Harper, in a letter dated July 17th, 1918, says that he and Elder McAlister, with a number of the saints of the Glasgow branch, a few days ago, went to Stonehouse, where they met saints and friends of that branch. The committee had made arrangements with a farmer for having a party in one of the beautiful glens on the banks of the River Avon. The weather, however, prevented them from carrying out this plan, but President Graham had obtained a hall, and a good program was carried out there. In the evening an open-air meeting was held, which proved a fitting conclusion of an enjoyable day. There was a large audience, and all paid strict attention to the speakers.

DIED.

ARROWSMITH.—July 2nd, 1918, Sister Ethel Webster Arrowsmith, of pneumonia. She was born October 2nd, 1878, at Darlington; baptized by Elder Luther M. Howell, on April 1st, 1906, and confirmed the same day by Elder J. Marton Taylor.

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